



**QUEEN'S
UNIVERSITY
BELFAST**

Hinduism Codified

Ray, P. (2016). Hinduism Codified. Queen's University Belfast.

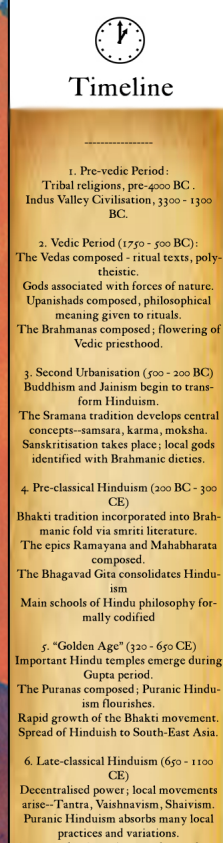
Document Version:
Other version

Queen's University Belfast - Research Portal:
[Link to publication record in Queen's University Belfast Research Portal](#)

Publisher rights
Copyright 2016 The Author

General rights
Copyright for the publications made accessible via the Queen's University Belfast Research Portal is retained by the author(s) and / or other copyright owners and it is a condition of accessing these publications that users recognise and abide by the legal requirements associated with these rights.

Take down policy
The Research Portal is Queen's institutional repository that provides access to Queen's research output. Every effort has been made to ensure that content in the Research Portal does not infringe any person's rights, or applicable UK laws. If you discover content in the Research Portal that you believe breaches copyright or violates any law, please contact openaccess@qub.ac.uk.



THE
Asiatic Miscellany,
 CONSULTING OF
 TRANSLATIONS, IMITATIONS,
 The Counter-Construc-
 tionist Argument: Hindus
 made themselves
 SERIOUS PUBLICATIONS.
 find it implausible that the immense
 of the subcontinent discovered their
 mately contested religious allegiances
 only in the nineteenth century upon
 prodded by the white man." — S. Dey
 Hindus have always had a sense of a
 on identity based on markers such as
 native to India, having a shared social
 structure, etc." — W. Doniger
 ough a unified Hindu identity is not as
 as some Hindus claim, it has its roots
 ovations within South Asian philoso-
 on the fourteenth to seventeenth cen-
 turies." — A. Nicholson
 ndians had accepted the orientalist
 tions so easily, there must have been
 uth to them than was thought by their
 colonial critics. Indeed, many scholars
 ounted at traces of a pre-colonial Hindu
 s identity and to the existence of phe-
 na similar to the Christian religion in
 prior to the colonial period." — E. Bloch
 fact that poets like Kabir and Gorakh
 spoken about 'Hindus and Muslims'
 that a notion of 'Hindu religion' must
 already existed in pre-colonial India." —
 D. Lorenzen